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l'expression d'Eusèbe—qui défendait d'être chrétien, et dont ces rescrits règlent, éclairent ou tempèrent l'application" (p. 92). But the "ancient law", referred to by Eusebius (*Hist. Eccles.* V. 21), which required that accused persons refusing to recant should be punished, is not limited to Christians; apparently it was designed to cover a much wider variety of cases. It is true that Tertullian seems to refer to some such ancient law (*Apol.* 4), yet in very general terms and without attempting to assign it any date. And elsewhere he says explicitly, "sacrilegii et majestatis rei convenimur. summa haec causa, immo tota est" (*Apol.* 10). Trajan's order to Pliny, "conquirendi non sunt" (*Epist.* X. 97), is hardly compatible with the theory that an existing law forbade Christians to exist, for in that case a Roman governor could have had no option; he must "seek them out". The author's view remains a mere hypothesis, and not a very probable one at that. But he recognizes that the decision of the question is after all a matter of small importance for such a treatment of the subject as he is here endeavoring to give.

JOHN WINTHROP PLATNER.

Julian the Apostate. By GAETANO NEGRI. Translated from the second Italian edition by the Duchess LITTA-VISCONTI-ARESE, with an introduction by Professor PASQUALE VILLARI. (New York: Charles Scribner's Sons. 1905. Two vols., pp. xxxiv, 320; vi, 321-636.)

THE author of this richly instructive and eloquent work virtually makes his own comment upon it in his preface (I. xxiv): "We should reconstruct, as far as possible, in History the human drama, relive in thoughts, in sentiments, and in passions the life of a human being during a specified period of time, and during a specified conflict of hopes and fears, of anger and affections, of illusions and reality." These words might have been written by George Eliot, and Villari's introduction to the present work tells us (I. xiii) that George Eliot "was the writer who evoked Negri's most unlimited admiration". Although, then, English readers are already provided with able studies on the life and character of the Emperor Julian in Wordsworth's article in the *Dictionary of Christian Biography*, in Rendall's work (1879), and in the more recent and most excellent book by Alice Gardner (1895), there are special and distinguished merits in Gaetano Negri's treatment which should insure a welcome to this English version.

Villari's interesting introduction informs the foreign reader of the political and literary career of Negri and indicates the philosophical and religious beliefs which drew him to such a subject and determined the judgments and sympathies of his exposition. Negri was a positivist with a leaning to faith, and his work bears the impress of an exalted character. He has written a genuinely historical work on Julian, with *Quellenkritik* and patient narrative detail, but his main interest is in discussing the man in his historical situation, his ideals and methods.

his motives and character, and the wisdom of his dramatic and visionary attempt to establish a "puritan polytheism". The work is, therefore, far more than a biographical study. The reader obtains a complete explanatory account of the whole spiritual situation of the century in which Julian lived, and it will be read with keen interest by the student of church history and of the history of philosophy. In the preface Negri, indeed, speaks of his work as a study of Christianity. He does not contribute any new body of fact for the church historian, but he gives a vivid picture of the moral conditions of the Christianized empire and a brilliant and illuminating construction of the doctrinal development whether Christian or Neoplatonic. What Harnack means by the secularization of Christianity in the Hellenic world is here made into a concrete and unforgettable picture. Negri views Julian's attempt to revive Hellenism as "a symptom and a proof of the corruption into which Christianity had fallen" (II. 630), but, positivist as he was, is keenly appreciative of a purity of genuine inspiration in the original Christianity which was justly victorious by its "response . . . to the most profound needs of the human conscience" (I. xxii). However, an element of exaggeration or of inaccuracy belongs to this language about the corruption of Christianity. The discourse of Libanius (II. 467) makes it clear that in Antioch there was Christian conviction and sincerity among the women and the poorer classes, and that the moral insufficiency complained of was the characteristic of citizens who had, since the state establishment of Christianity, become nominal converts without having yet yielded to its moral power. On page 606 we have a recognition of purer elements who withdrew from a church mixed with the world to a monastic life in which the religious ideal could be realized. The lack of moral earnestness in pagan circles recently enrolled in a state church from motives of worldly policy is not accurately named a corruption of Christianity. Were it the case that Julian had found any energetic moral support from paganism, Negri would not have exaggerated in speaking (I. xxiii) of the Emperor as concentrating, "in the focus of a single person, all the passions that have determined the direction, and provoked the attitude, of the human soul in a given moment of its evolution". The interest of the treatment is not confined to problems of faith and ideals of culture. Experienced in the practical politics of Milan, Negri discusses with acuteness and ingenuity the Emperor's policy in a very practical fashion. By a *tour de force* the problem raised by Julian's school law is made to illustrate the secularization of the Christianity of the times, and the Emperor is justified by a brief but striking discussion of the principles involved in recent French legislation.

The work is diffuse, and even repetitious, but never tiresome. As Villari remarks, it has occasional exaggerations but teems with originality. Without a knowledge of the original, one may believe the translator to have been for the most part successful. In a few passages "he" and "his" require close inspection in order to determine which of

two persons is meant; and in a few cases syntax and meaning are far from clear, as, "He, therefore, has this canal reopened", etc. (I. 125). Here and in the following pages the use of the historical present is distasteful. In a line from the *Iliad* (II. 445), the Homeric society is made fashionable by "excellent dancers at the balls" (*χοροισι πύκναις*). Apart from a few such blemishes, the version is clear and readable, and conveys the life and eloquence which must have belonged to the original.

Negri accepts as genuine the letters to Iamblichus, discrediting for their sake the report of Eunapius that Iamblichus died before the end of Constantine's reign. But quite apart from the datum in Eunapius, it is impossible to think of Iamblichus as living when Julian was a Neoplatonist. It is his habit to refer to Iamblichus as if he were simply a literary source. In a note Negri consents, if the substantial genuineness is conceded, to suppose the letters as intended for another teacher, but wrongly addressed and interpolated by a copyist. If any motive could be seen for the harmless interpolations, the hypothesis would be acceptable. In view of the fact that the style, whether suggestive of Julian or not, is the style of a rhetorical school, it is safer to suppose that they are really letters to Iamblichus from an earlier pen than Julian's.

FRANCIS A. CHRISTIE.

BOOKS OF MEDIEVAL AND MODERN EUROPEAN HISTORY

The Life of St. Patrick and his Place in History. By J. B. BURY.

(London: Macmillan and Company; New York: The Macmillan Company. 1905. Pp. xv, 404.)

THERE are few historical figures about whom more diverse opinions have been held than about Saint Patrick. By some writers his existence has been denied altogether or explained away as Celtic mythology; by others his reputed labors have been divided among several men who bore the same name. One party has sought to limit and minimize the importance of his work, while another has stoutly defended his traditional position as the founder and organizer of Irish Christianity. Catholics and Protestants have found cause of controversy with regard to his relations to the Roman see. Much learning has been applied to the discussion of these questions, and a large body of information on the subject has been brought together by successive scholars. But a thorough analysis and comparison of the ultimate sources is a matter of very recent years, and in fact Professor Bury himself is the first scholar to attempt in any satisfactory fashion to account step by step for each of the Patrician documents and to show their relation one to another. In a series of essays contributed to the *English Historical Review* for 1902, *Hermathena* vol. XXVIII., the *Proceedings of the Royal Irish Academy* for 1903, and the *Transactions of the Royal Irish Academy*